Numb. 28.

# The EXAMINER.

From Thursday *February* 1, to Thursday *February* 8. 1710-11.

*Caput eſt in omni procuratione negotii & muneris publici, ut avaritiæ pellatur etiam minima ſuſpicio.*

THERE is no Vice which Mankind carries to ſuch wild Extreams as that of *Avarice*: Thoſe two which ſeem to rival it in this Point, are Luſt and Ambition: But, the former is checkt by Difficulties and Diſeaſes, deſtroys it ſelf by its own Purſuits, and uſually declines with Old Age: And the latter requiring Courage, Conduct and Fortune in a high Degree, and meeting with a thouſand Dangers and Oppoſitions, ſucceeds too ſeldom in an Age to fall under common Obſervation. Or, is Avarice perhaps the ſame Paſſion with Ambition, only placed in more ignoble and daſtardly Minds, by which the Object is chang'd from *Power* to *Money*? Or it may be, that one Man purſues Power in order to Wealth, and another Wealth in order to Power; which laſt is the ſafer way, tho' longer about, and ſuiting with every Period as well as Condition of Life, is more generally follow'd.

However it be, the Extreams of this Paſſion are certainly more frequent than of any other, and often to a Degree ſo abſurd and ridiculous, that if it were not for their Frequency, they could hardly obtain Belief. The *Stage*, which carries other Follies and Vices beyond Nature and Probability, falls very ſhort in the Repreſentations of *Avarice*; nor are there any Extravagances in this Kind deſcrib'd by ancient or modern Comedies, which are not outdone by an hundred Inſtances, commonly told, among our ſelves.

I am ready to conclude from hence, that a Vice which keeps ſo firm a Hold upon Human Nature, and governs it with ſo unlimited a Tyranny, ſince it cannot be wholly eradicated, ought at leaſt to be confin'd to particular Objects, to Thrift and Penury, to private Fraud and Extortion, and never ſuffer'd to prey upon the Publick; And ſhould certainly be rejected as the moſt unqualifying Circumſtance for any Employment, where Bribery and Corruption can poſſibly enter.

If the Miſchiefs of this Vice, in a publick Station, were confin'd to enriching only thoſe particular Perſons employ'd, the Evil would be more Supportable; but it is uſually quite otherwiſe. When a *Steward* defrauds his *Lord*, he muſt connive at the *reſt of the Servants*, while they are following the ſame Practice in their ſeveral Spheres; ſo that in ſome Families you may obſerve a Subordination of Knaves in a link downwards to the very *Helper* in the Stables, all cheating by Concert, and with Impunity: And even if this were all, perhaps the Maſter could bear it without being undone; But it ſo happens, that for every Shilling the Servant gets by his Iniquity, the Maſter loſes Twenty; the Perquiſites of Servants being but ſmall Compoſitions for ſuffering Shop-keepers to bring in what Bills they pleaſe. It is exactly the ſame Thing in a State: An avaricious Man in Office is in Confederacy with the whole *Clan* of his Diſtrict or Dependance, which in modern Terms of Art is call'd, *To Live, and let Live*; and yet *Their* Gains are the ſmalleſt part of the Publick's Loſs. Give a Guinea to a Knaviſh *Land-Waiter*, and he ſhall connive at the Merchant for cheating the Queen of an Hundred. A *Brewer* gives a Bribe to have the Privilege of ſelling Drink to the *Navy*; but the Fraud is ten times greater than the Bribe, and the Publick is at the whole Loſs.

Moraliſts make two kinds of Avarice; That of *Cataline, alieni appetens, ſui profuſus*; and the other more generally underſtood by that Name; which is, the endleſs Deſire of Hoarding: But I take the former to be more dangerous in a State, becauſe it mingles well with Ambition, which I think the latter can not; for though the ſame Breaſt may be capable of admitting both, it is not able to cultivate them; and where the Love of heaping Wealth prevails, there is not in my Opinion, much to be apprehended from Ambition. The Diſgrace of that ſordid Vice is ſooner apt to ſpread than any other, and is always attended with the Hatred and Scorn of the People: So that whenever thoſe two Paſſions happen to meet in the ſame Subject, it is not unlikely that Providence hath placed *Avarice* to be a Check upon *Ambition*; and I have reaſon to think, *ſome Great Miniſters of State* have been of my Opinion.

The Divine Authority of Holy Writ, the Precepts of Philoſophers, the Laſhes and Ridicule of Satyrical Poets, have been all employ'd in exploding this inſatiable Thirſt of Money, and all equally controll'd by the daily Practice of Mankind. Nothing new remains to be ſaid upon the Occaſion, and if there did, I muſt remember my Character, that I am an *Examiner* only, and not a *Reformer*.

However, in thoſe Caſes where the Frailties of particular Men do nearly affect the publick Welfare, ſuch as a Prime Miniſter of State, or a great General of an Army; methinks there ſhould be ſome Expedient contriv'd, to let them know impartially what is the World's Opinion in the Point: Encompaſſed with a Crowd of depending Flatterers, they are many degrees blinder to their own Faults than the common Infirmities of Human Nature can plead in their Excuſe; Advice dares not be offer'd, or is wholly loſt, or return'd with Hatred: And whatever appears in Publick againſt their prevailing Vice, goes for nothing; being either not applied, or paſſing only for Libel and Slander, proceeding from the Malice and Envy of a Party.

I have ſometimes thought, that if I had lived at *Rome* in the Time of the firſt *Triumvirate*, I ſhould have been tempted to write a Letter, as from an unknown Hand, to thoſe three Great Men, who had then uſurp'd the Sovereign Power; wherein I would freely and ſincerely tell each of them that Fault which I conceiv'd was moſt Odious, and of moſt Conſequence to the Commonwealth: That, to *Craſſus*, ſhould have been ſent to him after his Conqueſts in *Meſopotamia*, and in the following Terms.

## *To* Marcus Craſſus, *Health.*

*IF you apply as you ought, what I now write, you will be more oblig'd to me than to all the World, hardly excepting your Parents or your Country. I intend to tell you, without Diſguiſe or Prejudice, the Opinion which the World has entertain'd of you: And to let you ſee I write this without any ſort of ill Will, you ſhall firſt hear the Sentiments they have to your Advantage. No Man diſputes the Gracefulneſs of your Perſon; You are allowed to have a good and clear Underſtanding, cultivated by the Knowledge of Men and Manners, though*

not

*not by* Literature. *You are no ill Orator in the Senate; you are said to excel in the Art of bridling and subduing your Anger, and stifling or concealing your Resentments. You have been a most successful General, of long Experience, great Conduct, and much Personal Courage. You have gain'd many important Victories for the Commonwealth, and forc'd the strongest Towns in* Mesopotamia *to surrender, for which frequent* Supplications *have been decreed by the Senate. Yet with all these Qualities, and this Merit, give me leave to say, you are neither beloved by the* Patricians *or* Plebeians *at home, nor by the Officers or private Soldiers of your own Army abroad: And, do you know,* Crassus, *that this is owing to a Fault, of which you may Cure your self, by one Minutes Reflection? What shall I say? You are the richest Person in the Commonwealth; You have no Male Child, your Daughters are all Married to wealthy* Patricians; *you are far in the decline of Life; and yet you are deeply stain'd with that odious and ignoble Vice of* Covetousness: *'Tis affirm'd, that you descend even to the meanest and most scandalous Degrees of it; and while you possess so many Millions, while you are daily acquiring so many more, you are sollicitous how to save a single* Sesterce, *of which a hundred ignominious Instances are produc'd, and in all Mens Mouths. I will only mention that Passage of the* Buskins, *which after abundance of Persuasion, you would hardly suffer to be cut from your Legs, when they were so wet and cold, that to have kept them on, would have endanger'd your Life.*

*Instead of using the common Arguments to dissuade you from this Weakness, I will endeavour to convince you, that you are really guilty of it, and leave the Cure to your own good Sense. For perhaps, you are not yet persuaded that this is your Crime, you have probably never yet been reproach'd for it to your Face, and what you are now told, comes from One unknown, and it may be, from an Enemy. You will allow your self indeed to be prudent in the Management of your Fortune; You are not a Prodigal, like* Clodius *or* Cataline, *but surely that deserves not the Name of* Avarice. *I will inform you how to be convinced. Disguise your Person; go among the Common People in* Rome; *introduce Discourses about your self; inquire your own Character; do the same in your Camp, walk about it in the Evening, hearken at every Tent, and if you do not hear every Mouth Censuring, Lamenting, Cursing this Vice in you, and even You for this Vice, conclude your self Innocent. If you are not yet persuaded, send for* Atticus, Servius Sulpicius, Cato *or* Brutus, *they are all your Friends; conjure them to tell you ingenuously which is your great Fault, and which they would chiefly wish you to correct; if they do not all agree in their Verdict,* in the Name of all the Gods, *you are acquitted.*

*When your Adversaries reflect how far you are gone in this Vice, they are tempted to talk as if we owed our Success, not to Your Courage or Conduct, but to those* Veteran *Troops you Command, who are able to Conquer under any* General, *with so many brave and experienc'd Officers to lead them. Besides, we know the Consequences your Avarice hath often occasion'd. The Soldier hath been starving for Bread, surrounded with Plenty, and in an Enemies Country, but all under* Sauf-guards *and* Contributions; *which if you had sometimes plea'd to have exchang'd for* Provisions, *might at the Expence of a few* Talents *in a Campaign, have so endear'd you to the Army, that they would have desired you to lead them to the utmost Limits of* Asia. *But you rather chose to confine your Conquests within the Fruitful Country of* Mesopotamia, *where Plenty of Money might be rais'd. How far that fatal Greediness of Gold may have influenc'd you, in breaking off the Treaty with the old* Parthian *King* Orodes, *you best can tell; your Enemies charge you with it, your Friends offer nothing material in your Defence; and all agree, there is nothing so pernicious, which the Extreams of Avarice may not be able to inspire.*

*The Moment you quit this Vice, you will be a truly Great Man; and still there will Imperfections enough remain to convince us, you are not a* God. *Farewel.*

Perhaps a Letter of this Nature, sent to so reasonable a Man as *Crassus*, might have put him upon *Examining* into himself, and correcting that little sordid Appetite, so utterly inconsistent with all Pretences to a *Hero*. A Youth in the heat of Blood may plead with some shew of Reason, that he is not able to subdue his Lusts; An ambitious Man may use the same Arguments for his love of Power, or perhaps other Arguments to justify it. But, Excess of Avarice hath neither of these Pleas to offer; it is not to be justified, and cannot pretend Temptation for Excuse: Whence can the Temptation come? Reason disclaims it altogether, and it cannot be said to lodge in the *Blood*, or the *Animal Spirits*. So that I conclude, *No Man of true Valour and true Understanding, upon whom this Vice has stolen unawares, when he is convinced he is guilty, will suffer it to remain in his Breast an hour.*


## *ADVERTISEMENTS.*

To Morrow will be Published, a Third Edition Corrected, of MOst Faults on one Side: Or, the shallow Politicks, foolish Arguing, and Villainous Designs of the Author of a late Pamphlet, entituled Faults on both Sides, Consider'd and Expos'd, in an Answer to that Pamphlet: Shewing that the many Truths in Modern History, related by the Author of it, do not make amends for his many Falshoods in Fact, and Fallacies in Reasoning.

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ISrael and England Parallel'd; a Sermon preached before the Honourable Society of Grays-Inn, on Sunday, April 16. 1648. in the Afternoon. By Paul Knell, M. A. of Clare Hall, in Cambridge; sometime Chaplain to a Regiment of Curiassiers in his Majesty's Army. The Fourth Edition. Printed in the Year of our Lord, 1648. and now reprinted, Anno 1711. (as a New-Years-Gift for the Dissenters) and sold by the Booksellers.

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*MOrning Gowns for Men and Women, of all sorts of rich Brocaded Silks, Japaned Sattins, and great variety of other rich Silks, Stuffs and Callicoes, (being a fresh Parcel of choice Goods of Sam. Edwards and Richard Hockett, Mercers, who left off Trade) are to be sold at very low Rates, at the Golden Sugar Loaf up one pair of Stairs, over against the Horse at Charing-Cross, the Price being set on each. Catalogues of the above said Gowns to be had at the Place of Sale.*



*LONDON*: Printed for JOHN MORPHEW, near *Stationers-Hall*, 1710.